

God's Dominion over the Seas,
AND
The Seaman's Duty, Consider'd.

IN A
SERMON
Preached at
LONG-REACH
On Board

Her Majesty's CAPITAL SHIP
The Royal Sovereign.

By PHILIP STUBBS, M. A. *K*
One of the Chaplains to Her Majesty's NAVY
in Ordinary.

The Second Edition.

LONDON; Printed for Richard Dount, Stationer to
the NAVY, MDCCII.

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The Seaman's Duty, Considered.

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Her Majesty's Captain's Ship

the *Agincourt*



BY PHILIP JAMES M.A.

of the Chaplain to Her Majesty's Navy,
in Ordinary.

Cambridge Edition.

Printed by H. B. S. at the Navy Office.

TO THE
High and Mighty
P R I N C E
G E O R G E of D E N M A R K,
G E N E R A L I S S I M O
Of all Her Majesty's Forces.
By Sea and Land.

Permit me *S I R*,

To congratulate your *Royal Highness* that
Empire you share with your *Sacred Consort*, in the
Affections and Dominions of *Great Britain and Ireland*;

To offer your *Royal Highness* a Discourse
designed to promote the *Queen's* Beloved Piety and
Vertue, amongst those under your Command at
Sea; And,

To

The Dedication.

To wish your *Royal Highness* from the Sovereign of the Sea, and the Lord of Hosts such Successes by *Sea* and *Land*, as may in due time make the Enemies of *England* as sensible of your great *Conduct* and *Courage* as those of *Denmark* have been:

To which I would beg leave to subjoyn;

That after these Kingdoms shall have been long blest with the hopeful Prospect of *Heirs Apparent* to them, and the several Princely Graces of their *Royal Progenitors*,

Her *Sacred Majesty* and Her *Dear Royal Consort* may be late translated to Crowns of Immortality, by that Great and Good God who doth *whatsoever He* pleases, as well in *Heaven* as upon the *Land* and *Sea*;

So prays heartily,

with all true *Englishmen*,

Your *Royal Highness's*

most devoted,

and

most obedient

PH. STUBBS

A

S E R M O N

Preached on Board the

Royal Sovereign,

U P O N

P S A L M CXXXV. Verse 6.

*Whatsoever the LORD pleased, that did
He ——— in the Seas, and in all
deep Places.*

THE Context runs thus,

Praise ye the LORD, Praise ye the Bp. Pa-
Name of the LORD, Praise Him O ye trick's Pa-
raphrase.

*Servants of the LORD; i. e. Let all here pre-
sent praise the most Wise and Omnipotent
Goodness of the LORD: Let Him especially
be praised by His Priests, who minister unto His
Majesty, ver. 1.*

*Ye that stand in the House of the LORD, in the
Courts of the House of our God; And by all the rest*
B of

of His People, that frequent His Worship, who is our constant and most liberal Benefactor, v. 2.

Praise ye the LORD, for the LORD is good; sing Praises unto His Name, for it is pleasant; Let this excite you all to praise the Lord; for as His Nature is most excellent, so He is the Fountain of all the Good we enjoy; and no Employment is so delightful as to acknowledge His Perfections, and commemorate the Benefits we have received from Him, ver. 3.

For the LORD hath chosen Jacob unto Himself, and Israel for his peculiar Treasure; I invite you above all other People to this heavenly Duty, both because the Lord had a peculiar Kindness for Jacob your Fore-father, and doth still exercise a special Providence over you His Children, as far more dear and precious to Him, than the rest of Mankind who are under his Care, ver. 4.

For I know that the LORD is Great, and that our LORD is above all Gods; And because I am sensible, that the Lord, under whose Government we are, is so powerful above all other Beings, tho called by the Name of Gods, that you can never praise His Majesty enough, v. 5;

Whatsoever the LORD pleased, that did He in Heaven and in Earth, in the Seas and all deep Pla-

ces :

ces: His own *Will* alone gives Bounds to his *Power*; for as none can act without his leave, so none can hinder him from doing what He pleases himself in the Heavens as well as in the Earth, and the Seas and other deep Waters, v. 6.

Where from the Words compared with those that follow, ye may please to observe, That while the *Psalms* in general is an universal Invitation to the Praises of *God* for the due Exercise of His Almighty Power in Mercies towards His People, and Judgments on His Enemies all the World over; My Text restrains us to the Consideration of those His wonderful Exertions amongst them only whose Business lies in *Ships*, who have a more than ordinary Call to behold, and admire, and magnify the stupendous Works of the Lord in the Deep, where He who is *the yesterday, to day, and for ever*, both did, and doth, and shall do without controul whatsoever is pleasing to His Sovereign Will.

Whatsoever the LORD pleased, that did He ————— in the Seas, and in all deep Places.

From which proper Portion of Scripture thus open'd to you who use the *Seas*, should I now launch out into the wide Ocean of Particulars within my view worthy of Observation,

Whether I should call to mind the powerful Actings of God's Spirit upon the Waters, from the time it first moved upon the Face of them, and seperated those which were under the Firmament from those which were above it; Or should I recount the singular Providences wrought thereupon for God's own peculiar People the Jews since He miraculously divided the Red Sea into Parts, and made Israel to pass through the midst of it, whilst Pharoah and his Host were overthrown there (intimated in this Psalm, as well as exprest in the next;) Or, should I descend lastly to so blessed a Period as the Reformation in these Kingdoms, and shew how amazingly the Lord has reigned from that time over our Seas in such a manner, that the Multitude of these Isles may be glad thereof. What an unfathomable Abyss of delightful Matter might I leave untouched, were I to preach as long as St. Paul did at Troas before he sailed to Miletus (upon some such engaging Subject as this) even until Midnight.

But I shall remember so well to comply with the share of Time usually allotted for these Occasions, as not to exceed in the Argumentative or Historical parts of my Discourse, and effectually excite all here present (in pursuance of the Psalmist's design) to the praise and glory of God,

God, not only for those noble Works of the Lord which ye have heard with your Ears, or your Fathers have told you of as done heretofore upon the Deep, But for those daily unheeded Wonders which ye have already seen for your selves, and your own Eyes shall behold in your Voyages from this day forwards.

In treating of which Matters,

1st. I shall assert in general God's Sovereign Dominion over the Seas and all deep Places, as well as over the Heaven and the Earth.

2^{dly}. I shall particularly illustrate it by three very clear Instances, exemplified in Mercies towards His People, and Judgments upon His Enemies, One most notorious in the old *World*, another no less remarkable in the *New*, and the third as signal in this *British World* of ours, not more distinguish'd from Foreign Countries by the Seas which are about us, then by the good Providences of that God who has deputed our Princes Sovereigns here. And then,

Toto di-
visos orbe
Britannos,
Virg. Nos-
tro diduc-
ta *Britan-*
nia mun-
do, *Claud.*

3^{ly}. I shall so bring the Arguments home, as to press you all to a special Recognition of the Great Sovereign's most gracious Vouchsafements to you hitherto, and a due Subjection to His revealed Will, according to your bounden Duty for the remainder of your Lives. But,

I. When

I. When I am asserting God's *Sovereign Dominion* over the Seas, I would be understood in this sense, That whatsoever is done in the Air above, on the face of the great Waters, or in the Depths below, either common or miraculous with respect to Nature, either prosperous or adverse with relation to particular Persons, by way of Mercy, or by way of Judgment towards Princes or States, All comes to pass by the Providence of God, either directly sending it, or knowingly permitting it, and for wise and substantial Reasons determining to permit it.

By which declaration of my meaning, 'tis plain that I exclude hence.

1. All *Necessary Actings*, such as the *Stoicks* of old and our modern *Scepticks* (who would discharge the World of Providence) sometimes confidently mention, as if there were an undoubted disposition or order of things mutually fixt together, and by Eternal Successions of Causes and Effects, moving it self in such wise that nothing can disturb the Method, or break the Chain: In plainer English, We reject all such unalterable Laws impress'd on Matter and Motion, whereby whatever at any time comes to pass on the *Seas* as well as in the Heavens and the

the Earth, cannot possibly but come to pass ; Which Irreligious Notion, as it has no ground in Nature, nor can it be warranted by common Sense (as might easily be evinced, were it my business to dispute the Point more than to assert the Truth, which will make all plain) yet I cannot leave it safely without a due Reflection on those amongst us, Who, when a Commander shall have been more than once unsuccessful at this or that place, or a Ship unhappily suffers wreck where she has been damaged heretofore, in Fact avow *That 'twas her Fate to be order'd thither again, or That he was destined for so unlucky a Service.* These unfavoury Expressions, my Brethren, proceed they only from Custom, and not any direct ill meaning (as they too often do) to say no worse of them, are unbecoming Christians, who believe that *the very Hairs of their Heads are numbred* ; How much more then think we careth God for multitudes of those poor Souls who perish usually in a broken Vessel ? St. Luke 12 : 7.

2dly. As I exclude Necessity, Fate, or Destiny from any Power over the Seas, so Chance or Fortune must expect as little share of it ; For, if a Regularity of Effects without the direct Superintendence of a Divine Mind must not be here admitted, how can a confused huddle of Events

Events put in its Claim with any tolerable pretence? No more Religion then than the former must they be supposed Masters of, who, that they may detract from the worth of this Persons Valour, or t'others Conduct, who hath managed his Tack well in a difficult Juncture, or with an inconsiderable Squadron (it may be) has signally routed a more powerful Enemy, shall wilfully give out, *That he did it by Chance, or That He was Fortune's Favourite*, since He who gives Victory in the Battle not always to the Strong, can discomfit the best form'd Line by a few, as well as by many.

1 Sam.
14: 6.

3dly. As I cannot allow Names, which have no Beings at all, such as *Necessity, Fate, and Destiny*, or *Chance and Fortune* any Agency in these places, so must I disallow the Influence of all created Beings here, whether *Saints or Angels, Wizzards or Devils*; Such as can do us good, or may be supposed to do us hurt. Whatever, I say, is granted to any of these, is still under the guidance of Providence, either directly authorizing them, or at least permitting them, and for wise and substantial Reasons determining to permit them; 'Tho as to the Saints, I must caution your Belief that they have nothing at all to do with us, since
that

that which is said of *Abraham*, *Abraham is ignorant of us*, may equally be said of those Saints who are now in the *Bosom of Abraham*; For they who are in the *Bosom of Abraham* can do no more good to us, than he could to them who came out of *his Loyns*: However therefore *Superstitious* and *Heathenish* Christians may invoke the *Mother of God* her self, that bright *Star of the Sea*, as the *Papists* fondly stile her, with the rest of their *Marine Protectors* *St. Andrew*, *St. Clement*, *St. Barbara*, *St. Nicholas*, *St. Michael*, and *St. Christopher*; or ask aid of this *Witch* or that *Wizzard* for a prosperous *Gale* and *Success* in their *Voyages*, we can rationally seek only to the great *Sovereign of the World*, *Who made Heaven and Earth, the Sea, and all that therein is.*

Isaiah 63.
16.

*Santa Dei
Genitrix.
Ave Mariæ
Stella, &c.
Offic. B.
M. V. &
Litan.
Sacr.*

Psal. 146.
5.

For that the most High God, and He alone has a supreme Authority over all things, an absolute indisputable Right to the sole Government of the Universe, and by consequence to our Addresses, is very plain both from Scripture and Reason, whether we consider the transcendent Dignity of His Essence, His great Wisdom manifested in the Creation of Mankind, or His Goodness shew'd in our continued Preservation.

Should we contemplate only the supereminent Excellency of His Being in it self, we might safely joyn with the 24 *Elders* in their Adorations,

C

Thou

Rev. 4 ; 11. *Thou art worthy O LORD to receive Glory, and Honour, and Power. But if we will permit our Devotions to be heighten'd from any external Impressions, the same Elders offer all created Nature as a proper Medium, For thou hast created all things, and for thy Pleasure they are and were created: Thou, even Thou art Lord alone; Thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth, and all things that are therein, the Seas, and all that is therein, as the Levites in Nehemiah Paraphrase it, chap. 19. ver. 6. Not any of the Gods of the Nations have done this, not any of those other Celestial Patrons which weak Men have fondly devised to themselves, as there are such Gods many, and many such Lords; But O Lord of Hosts Thou art the God, even thou alone of all the Kingdoms of the Earth, who hast made Heaven and Earth, yea and thou preservest them all, which no Power less than Infinite can do, and therefore the whole Host of Heaven worships thee; The Elders, the Angels all, ten thousand times ten thousand, and thousands of thousands; Nay, every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, ought incessantly to say with loud Voices, Blessing, Honour, and Power be unto him that sitteth upon the Throne for ever and ever, Amen, as St. John's Revelation particularly represents them so doing.*

Isaiah 37.
16.

Nehem.
19. 6.

Rev. 5.
11, 13, 14.

In-

Indeed the *Dominion* which God has over all things, if throughly consider'd, is of so unparallel'd a Kind, that it admits not of any just Illustration or Comparison: Even the favourite Simile so frequently produced in Holy Scriptures, both of the Old and New Testament, which likens it to the *Potter's Power over his Clay*, falls infinitely short, and seems mightily to cramp the Divine Operations abroad in the World: For alas! the *Potter* makes not his *Clay*, as no other Artist makes the Timber or Stuff of which his Instrument is formed; nor do they give Activity to the Fire, or the Water, when they apply the one to the other; but 'tis thro the Assistances from above that they make any thing useful, either for Land or for Sea; nay after they have done their utmost, they can pretend to nothing but the Make or Fashion of their Vessel. Whereas with the Divine Artificer it is quite otherwise: He not only proportions the Symmetry, and adapts a proper Figure to every Work of His Hands; He not only assigns the several parts of His Creation their proper Services, whether of greater or lesser Usefulness, of *Honour*, or of *Dishonour*, as the *Apostle* speaks, but gives them entirely their Original Being: This Propriety God has fun-

Jer. 18. 6.
Isa. 45. 9
Rom. 9. 20.
ver. 21.

C 2 damen-

damentally in every thing visible and invisible, and thereby laid a sure foundation for an uncontested, and absolute Power over them : God made the *Seas* which encompass the *Earth*, and the *Rivers* which run among the *Hills*, as well as the Surface of the dry *Land* with the swelling *Mountains* that rise upon it ; God has an equal Right therefore to deal with them respectively as he thinks fit : For, if these parts of the World were made, that they might be govern'd to the glory of God as they certainly were, and we have seen them managed in a wonderful subserviency to him for some thousands of Years ; He cannot think honourably enough of their *Sovereign* Creator, who supposes any Nature whatever so fit to govern them, as His which made them.

And hence it is, That besides the Despotical Right of *Dominion* already mentioned, which God absolutely challenges to Himself over the *Seas* as well as over the *Heavens* and the *Earth* : There is another, which I would call a *Rectoral* Right that immediately results from his actual taking upon Himself the Administration and Government of them : And this Power is seen in His continued Preservation of them, as the other was demonstrable from their
first

first Formation by Him : For as He then design'd them their several Ends according to their several Capacities, He now appoints them their proper Measures for the obtaining those Ends, and obliges them to execute His Orders as shall seem most agreeable to His Infinite Wisdom : Nor is [this *Rectoral* Power obscurely intimated in Holy Writ, where 'tis exprest or implied in many notable Passages, but most fully in that loud Proclamation of the Royal Psalmist, *The Lord is King, the Earth may be glad thereof, yea the Multitudes of the Isles may be glad thereof*, i. e. ^{Psal. 97.} Not only the Earth that more habitable part of the World which is separated from the *Waters*, and upon that account fears the less, may be glad that God governs the World in general, without whom it could not well subsist ; But even the Isles which are *founded upon the Seas and prepared upon the Floods*, those seemingly destitute parts of Land, that are cut off from the help and security of the Continent, and are naturally exposed to danger, are yet safe under the Care and Government of the Almighty, who affords them His Protection ; and can whenever He pleases, curb the Insolence of the most Rebellious Waves, and dissolve them into Froth, when daring at any time to act against them without His

*Gen.8.7. His Commission: As He has often shewn His
 Joshua 4. Power over them otherways, by * drying them
 23. up, by † dividing them, by stilling them with
 1 Kings 17. 7. a †† *Whisper*, in like manner as he doth the Winds
 †Gen.1.6. who are willingly || rebuked by Him, and instant-
 Exod. 14. ly ||| obey Him: Those Winds which He brings out
 16. of His Treasures, or locks them up, as shall best
 2 Kings 2. 8. tend to the bringing about the great Ends of His
 †† S. Mark 4. 39. Providence when and howsoever He pleases
 || St. Matt. 8. 26. who doth what He will on the Seas, and on
 St. Luke 8. 24. other deep Places, either for the Benefit of
 ||| St. Mat. 8. 27. some Persons, or for the Punishment of
 St. Mark 4. 41. others; Which brings me to my second Ge-
 St. Luke 8. 25. neral, wherein

II. I am to single out but three Instances, whereby God has amply proved His Sovereignty over the great Waters, Once in the Old World, then in the New, and lastly in this World of ours, not more distinguish'd from Foreign Countries by the Seas which are about us, than by the good Providences of that God who has deputed our Princes * Sovereigns Here.

* Selden's
 Mare
 Clausum.

Stubs's *Justification of the War with the Netherlands.* Sir John Burroughs's
Sovereignty of the British Seas. Molloy de Jure Maritimo. Malines's *Lex Merc-*
catoria. Welwodus (Scot.) de dominio Maris, &c.

And

And from the three clear Instances which I shall produce, That of the *Flood*, of drowning *Pharaoh* and his Host in the Red Sea, and the overthrow of the *Invincible Armada* (so called) in 1588, you'll plainly infer that all Mankind of what Condition and Quality soever are under God's Power and Jurisdiction on the *Seas*: Not the Persons only of an inferior Rank, but the most puissant and renowned of the Sons of *Adam*, the Kings and Princes, the Generals and Captains, whenever they are found acting *there* without His Warrant, more especially if they resist His plain Commands, shall one Day surely and severely account to Him for so doing; That He will sometimes rule in the midst of those His Enemies even in this Life; and if they go about to oppose His Councils, His Truth, or His Friends; If they will not bow to the gentle Sceptre of His Word, He has a *Rod of Iron* in His Hands wherewith He can *dash them in pieces like a shatter'd Vessel*; He will make them (and that when they least think of it) either confess *His Sovereignty*, or He will pull down *Theirs*: *Those mine Enemies which would not that I should reign over them, bring them hither, and slay them before me, saith He who is Prince of the Kings of the Earth, the King of Kings, and Lord of Lords.* But

St. Luke

19. 27.

Rev. 1. 5.

1 Tim.

6. 15.

1st.

Gen. Ch. 7.
8.

1st. The *History* of the *Flood* is a convincing Demonstration that all Men, *High and Low*, *Rich and Poor*, of all Ranks and Conditions whatever, are under God's Power and Dominion as Sovereign of the *Waters*; Which, as they are sometimes made by Him Instruments of Vengeance for the correction of Wickedness, so likewise by them can He *save to the uttermost* those which are Righteous: When therefore the Store-houses of the Great Sovereign were set wide on that occasion; when the *Windows of Heaven were open above* and the *Fountains of the great Deep broken up below*. Could any the most plausible Theorist of that Age pretend to indemnify those abandoned Wretches by his vain Amusements that the Flood was natural? Or any the most Skilful Artist of those Days secure them from Destruction by the best Naval Invention, Had the People of that World had either leisure or list to attend such Imaginations? No, They neither could, nor did, For, we are assured, that they were so forsaken of God, They were *eating and drinking, were marrying and giving in marriage*; were surfeiting themselves with unwarrantable Jollity and Delight, till those Floods which were as deep as their Wickednesses came and destroyed every soul of them all, except Noah the despised Preacher of Righteousness, whom the Divine Builder saved by an Ark of his own designing,

Gen. 7.
11.

St. Matth.
24. 38.

Gen. 7.
23, 24.

signing, and his Family for his sake; Blessed Lord! Here thy Friends plainly saw that *Thou satest above the Water-Floods* for their Preservation; and thy Enemies that *Thou remaind'st there a King* to their Destruction for ever.

2dly. Not to insist too long upon these Particulars, My second Instance of the drowning of *Pharaoh* and his Host in the *Red Sea*, will further Exod. 15. convince us, that not only Persons of an inferior Rank, but Kings and Potentates, the most puissant and renowned of the Sons of Men when they are found resisting God upon the *Seas*, He will there severely call them to an account for their so doing: Nor can we wish for a more pregnant Example to our purpose than that of the *Prince* before us, who after he had wearied Ex. ch. 7.
8,
9,
10,
11. out the Long suffering and Mercy of God by many Trials of His Power: After he was ascertained of the Almightyness of that Power by the foyl of his Magicians, and of the full bent of God's Will for the securing *His People Israel*, Must yet make one effort more upon them, That he might be as great a Precedent of God's Judgments as that People were of His Mercy; When, instead of *swallowing* them up with his Armies, He was swallowed up with all his Servants by the *Waters*, those *Armies of the Lord of Hosts*, that

D can

can be muster'd upon occasion in defiance to the Obstinate and Rebellious, as well as become a Wall of Protection for the Innocent and Distressed.

Exod. 15. Behold! *The Lord is a Man of War*: Pharaoh's
 ver. 3, *Chariots and his Host did he cast into the Sea*: His
 4, *chosen Captains also did He drown in the Red Sea*: The
 9, *Enemy said, I will pursue, I will overtake, I will divide the Spoil*: But, *Thou didst blow with thy Wind*;
 10, *The Sea cover'd them, they sank as Lead in the mighty Waters*: *Who is like unto Thee, O Lord, among the*
 11, *Gods? The Lord shall reign for ever and ever. For,*

3dly. To mention no more, My third Instance taken from the more modern Histories of our *British World* will equally assure us, That God will so rule upon the *Seas* in the midst of His Enemies, That if the most revered Generals of the mightiest Monarch upon Earth shall go about to oppose His Truth with *Fleets* never so formidable and great, He will in the height of their Security either make them confess His *Sovereignty*, or He will pull down *Theirs*: Both which Particulars were effected to the amazement of the Universe, and the joy of these Kingdoms, on the ruine of the *Spanish Armada* in the Year 1588: Which, tho it had been three Years and upwards sitting out for our Destruction, and equipped at last with

Bp. Carleton's
 Thankful
 Remembrance of
 God's Mercy.

with all the Power and Strength of *Spain*, with all the Curses upon us and Blessings for themselves which the *See of Rome* could bestow upon it, and upon these accounts christened *Invincible*. Yet how wonderfully did God let the proud *Spaniard* see, and make him at length confess too, That there could be no Device against Him and His Church, how powerfully, how wisely forever contriv'd, But the very angry Elements, as the Stars of old in their Courses should fight against them. For in less than one Month's space, That unparallel'd Navy, with the loss of but one small Ship of our side and not an hundred Men, receiv'd so intire a Defeat, that their King had no other Comforters in his Misfortunes but such as *Job's*, who escaped alone, to come home and tell him of the Disaster. From which Crisis, what is very remarkable, That Haughty Kingdom which before aspired, and hoped by the Success of this Fleet, to have attain'd the Headship of an *Universal Monarchy*, declined so on a sudden, and has continued so to do ever since, That Her Prince from the Greatest is now become in all Men's Eyes not the most Considerable of the Crown'd Heads of *Europe*. Nor was the Lord's doing, in thus vindicating His Sovereignty upon the Seas, less conspicuous to those Ene-

Ant. Cicerella in vita Sixti V.

Jud. 5. 20.

N'en resta pas une vingtaine d'entiers pour portes - les nouvelles de la perte des autres en Espagne. Hist. Gen. d'Angleterre, Liv. xxi. par André du Chesne.

Dessin perpetuel des Espagnols a la Monarchie Universelle.

Vellemus
nos obrui
continuo
Angliam,
sed Deo
doler,
quoniam
ipse fecit
eos, illi-
que cordi
non esse
non pos-
sunt, *Joh.*
Oforius,
Concio-
num *Tem.*
4. p. 113.

Tho. Bar-
lovii Pa-
pismus
regiae Po-
testatis
everlor.
p. 77.

mies of God's true Religion establish'd amongst us, than 'twas *marvellous in our own Eyes*, However some of them might disguise it in Words to save their Credit, or baulk an open *Confession*: King *Philip II.* being heard to say in a Passion when the Tydings were brought him of his ill Success, *That he sent his Navy to fight with Ships and Men, and not with Winds and Waves.* And *Oforius* a Jesuit of that Country in a Sermon preach'd to those few Spaniards (who escaped the Hands of *Drake, Hawkins, Frobisher*, and others of our English Heroes) upon these Words, *Thou, O God, wentest not forth with our Armies, Psalm 44. 9.* After many Expostulations with them about that unhappy Miscarriage, concludes at last, *That God Almighty would have it so because he still loved the English*: Acknowledgments either of them tantamount to that of the *Admiral Duke of Medina Sidonia*, tho not in such plain Terms, who swore he could assign no other Cause of it, But that *Jesus Christ was turned a Lutheran*, or *Protestant*; i. e. They all of them confest, That God Almighty the Great Sovereign of the Seas was more to us in that Action than the powerfulllest *Confederate*, than the trustiest *Allies* under Heaven all joined together.

Ha-

Having thus dispatch'd my two former Heads with all the Brevity I could, I must bespeak your Patience for a moment or two longer, while I recommend only one *Inference* which naturally results from them, and is my third General, viz.

III. That since God is the great *Sovereign* of the *Seas*, who conducts and governs all things *Here* according to the good Pleasure of his *Will*, We should hence be instructed to own the Dominion and Goodness of this God in all *Publick* Blessings, Advantages and Enjoyments as well as *Private*, and to make suitable returns to Him of Praises and Thanksgivings for all the merciful Vouchsafements of his Providence to us whether *Private* or *Publick*. For if *Peace* at home and *Victory* abroad be of value to the Common Weal: Then *Plenty* and *Liberty* are no less to be prized by every private Person, and recognized as equal Bounties from a gracious and infinite Benefactor.

Whosoever then thou art in this Congregation, who hast experienced the Favors of the LORD in thy former Voyages, let not the least of them slip out of thy Mind; But by thy continued Blessing of His Name for former Kindnesses, engage Him for the future, He that *bath*
deliver'd

deliver'd thee heretofore in any Distress, and doth deliver, will deliver thee still, if He find thee inclinable to make the Returns He expects, The Praises of thy Lips, and the Thanks of thy Life:

Pfal. 107.
31.

O that Men would praise the Lord for his Goodness, and declare the Wonders that he doth for the Children of Men, crys out the Psalmist in an extasy, when He had been considering the Dangers the Men of your Profession are subject to, and the sweet Vouchsafements of your good God to many of

Pfal. 135.
ver. 1.

you who little deserv'd it: O praise the Lord, laud ye the Name of the Lord; O praise the Lord, for He is gracious; Praise the Lord, ye House of Israel, is the Burthen of this Psalm too, the Entrance and the Close of it: A Duty so requisite and pleasant, and yet to the reproach of most of this Calling so much neglected, That I cannot but contribute what I may at this time to the forming in your Minds so happy a Temper; which I shall endeavour to do by the help of one Medium only, that of Consideration, If you will but go along with me in a short Recollection of what you have seen and tasted of the Graciousness of the LORD since ye entred your selves in this useful, tho hazardous state of Life: For I dare say there's hardly one of this untold Multitude, but can give several Instances of God's Power

and

and his Arm over Him, Can enumerate several Cases wherein the *Great Sovereign* of the Seas has been in the helpful time of Need a *Rock of Salvation* to Him, and a mighty Deliverer :

To be particular,

Have any here present made many a happy Voyage without being oppress'd by the *Dangers* of the Seas? Let such men consider, who it was that *compass'd* them with perpetual *Mercy*, who it was that could have *persecuted* them with all *His Storms*, and yet made them to dwell in safety.

Pf. 32. 10,
83, 15,
4, 9.

Have any found themselves often in contrary Circumstances under the displeasure of Heaven? I mean, when their *souls fainted* within them because of the *stormy Wind* and Tempest, and they were even *hard at Death's Door*; Let them in like manner consider, who it was that in their great *Distresses* commanded *Peace* to the *Winds*, Bid the *Waves be still*, and at length brought them to the *Haven where they would be*;

107, 5,
25,
18.

St. Mark
4. 39.
Pf. 107. 29,
30.

Hast thou been within *Ken* of a more powerful *Enemy*, who in all probability had quickly *swallowed up* the small Squadron thou wast in, when they were *wrathfully displeased* at you? Consider, who was that *Pillar of Cloud*, that was a Defence to thee from thy *Adversary*, so that He could not come near thee to hurt thee by *Night* or by *Day*.

Pf. 124. 2.

Ex. 13. 21.

14, 20.

Hast

Hast thou actually been *Engaged* with a stronger Force? Then *consider* who it was that sided with the *weakest Party*, That stood by thee, and
 Isa. 35. 3. *cover'd thy Head in the day of Battle*, and beyond
 Ps. 140. 7. *Humane Probability at last crown'd thee with glorious Success.*

Hast thou at any time thro the Consequences of War been *carried Captive* into a Foreign Land, amongst *Peop'le whose Speech thou knewest not*, and
 Ezek. 2. 5, 6. *whose tenderest Mercies were so cruel that they laid thee in the Stocks where the Iron entered into thy Soul?*
 Prov. 12. 10. *Consider* who it was that sanctified thy Bonds and thy Straits unto thee; Who it was that lent thee
 Ps. 105. 18. *the Light of His Countenance in the dark Prison House,*
 Il. 42. 7. *and not made thy Foes there to triumph over thee.*
 Ps. 30. 1.

Didst thou at length obtain thy *Liberty*? Consider who it was that let the *sorrowful sighing* of the
 Ps. 79. 11. 68, 6. *Prisoners come before Him, that brought thee and thy Associates out of Captivity, That helped thee to Right who suffered'st Wrong, and securely brought thee out into a Healthy Place, who had'st otherwise been brought to Destruction.*
 146, 6. 66, 11.

Hast thou abounded sometimes with Plenty of Necessaries in thy travelling to and fro, and
 34, 10. *not felt the want of any thing that was good?* Consider whose *Eyes* they were then that waited upon thee, and who graciously gave to thy Ships Company
 145, 15. *their Meat in due season.* Hast

Hast thou at other times been brought to Short Allowance? Hast thou indeed fed upon *the Bread of Carefulness*, and only had *plenteousness of Tears to drink*? Consider who it was that afterwards afforded thee the *Food of Gladness*, when thou didst eat and wer't satisfied; who made thy Cup also to overflow, and gave thee Drink as out of the great Depths: Ps. 127. 3.
80. 5.
Act. 14.
17.
Ps. 22. 26.
23. 5.
78. 16.

Hast thou ever laid upon the Bed of Languishing, Felt the Heats of the Calenture, any griping Pangs, or laboured under any Pestilential Distemper? Call to mind thy sorrowful pensive Spirit at that time, and tell me who it was that had Mercy on thee in thy deplorable Condition, and made all thy Bed in thy Sickness. 41. 3.

Hast thou been unexpectedly restored to Health again? Tell me who it was that so renewed thy Strength when thy Heart panted, 'cause thy Life was drawing nigh unto Hell: Who it was that said Come again thou Son of Man, when thou wast just turning to Destruction. 38. 10.
88. 2.
90. 3.

Consider, O Mariner, it was not thy own skill in Navigation that secured thy Voyages, The Policy of thy Commander that got thee the Victory, Articles of Peace that procured thee

E

thy

thy Liberty, Thy own Foresight or Prudence
 sufficient Stores, or the Doctor's Care thy Health;
 Neither Necessity nor Destiny, Chance nor Fortune,
 Saints nor Angels, Wizzards nor Devils did these
 great things for thee whereof thou dost now
 rejoyce, But it was GOD the Great Sovereign
 of the Seas, Who was Thy Pilot, Thy General,
 Thy Prince, Thy Proveditore, Thy Physician, Thy
 Friend. O that such Men would therefore praise
 the Lord for His Goodness, and declare the Wonders
 that he doth for the Children of Men, That they
 would praise him not only with their Lips as of-
 ten as possible at Divine Service (as my Psalm
 directs, ver. 21. Praised be the Lord out of Zion,
 who dwelleth at Jerusalem, i. e. Let the Lord be
 praised in His Holy Place, or in His Worship)
 But also with their Lives, which will then ren-
 der their Devotions acceptable to Him, when
 they shall be uniform and of a piece: For
 Praise is not comely in the Mouth of a Sinner; it
 becometh well the Righteous only, and the Upright
 to be thankful.

Pl. 107. 8.
 15.
 21.
 31.
 Plal. 33. 1.

Consider this all ye that forget the Sacred
 Laws of the Great Sovereign of the World, no
 less than the wholesome Injunctions of your
 King and Countrey: All ye who now and
 then Honour them with your Mouths, but by
 your

Ila. 29. 13.

your blasphemous Oaths and *Curſes, your beaſtly
 + Intemperance, your deteſtable || Luſts, and grievous
 ‡ Injuſtice undeniably prove that your Hearts are far
 from them, how ſeverely ſoever they are preſs'd upon
 you by Penalties Temporal as well as Eternal.

* Swear
 not at all
 St. Matth.
 5. 34. I
 will come
 near to
 you to
 Judgment,
 and be a

ſwift Witneſs againſt falſe Swearers, Mal. 3. 5. Whatſoever Perſon in any of His
 Maſteſty's Ships, ſhall be heard to Swear, Curſe or Blaſpheme the Name of God,
 ſhall forfeit one Days Pay, according to the Capacity he ſerves in. Orders eſta-
 bliſh'd for the well Government of His Maſteſty's Ships, &c. Every Perſon in His
 Maſteſty's Pay, uſing Unlawful and Raſh Oaths, Curſings, and Execrations, ſhall be
 puniſhed by Fines, Imprisonments, or otherwiſe, as the Court Martial ſhall think fit.
 Stat. XIII. Car. 2. Entituled an Act for eſtaſbliſhing Articles and Orders for the
 regulating of His Maſteſty's Navies, Ships of War, and Forces by Sea, Art. 2.

† Take heed to your ſelves, leaſt at any time your Hearts be overcharged
 with Surfeiting and Drunkenneſs, and ſo that Day come upon you una-
 wares, St. Luke 21. 34. for Drunkards ſhall not inherit the Kingdom of God,
 1 Cor. 6. 10. Whoſoever ſhall be found guilty of Drunkenneſs, ſhall for every
 ſuch Offence, forfeit the full value of one Day's Pay, excepting Commanders,
 and other Commiſſion or Warrant-Officers, who ſhall thereby be rendered un-
 capable of holding any further Command or Office in His Maſteſty's Service.
 Orders ut ſuprà. Every Perſon in His Maſteſty's Pay, uſing to be Drunk
 in derogation of God's Honour, ſhall be puniſhed by Fine, Imprisonment, or
 otherwiſe, as the Court Martial ſhall think fit. Stat. XIII. Car. 2. Art. 2.

|| Be not deceived, neither Fornicators, nor Adulterers, nor Effeminate, nor
 Abusers of themſelves with Mankind — ſhall inherit the Kingdom of God,
 1 Cor. 6. 9, 10. Every Perſon in His Maſteſty's Pay guilty of Uncleanneſs, or
 other ſcandalous Actions in derogation of God's Honour, and Corruption of
 good Manners, ſhall be puniſhed by Fine, Imprisonment, or otherwiſe, as the
 Court Martial ſhall think fit. Stat. XIII. Car. 2. Art. 2. If any Perſon or
 Perſons, in, or belonging to the Fleet, ſhall commit the unnatural and deteſta-
 ble Sin of Sodomy, He ſhall be puniſhed with Death without Mercy: Art. 32.

‡ Know ye not that the Unrighteous ſhall not inherit the Kingdom of God? Nor
 Thieves, nor Covetous, 1 Cor. 6. 9, 10. He that ſhall be found guilty of Theft, ſhall
 out of his Wages make full Satisfaction, and be further puniſhed, as by the Com-
 mander of the Ship ſhall be thought expedient. Orders eſtaſbliſh'd for the well
 Government of His Maſteſty's Ships, and Preservation of good Order amongſt the reſpec-
 tive Commanders, Officers, and Seamen, ſerving His Maſteſty in the ſame. All Robbery
 and Theft committed by any Perſon, in, or belonging to the Fleet, ſhall be
 puniſhed with Death, or otherwiſe, as the Court Martial upon conſideration of
 the Circumſtances ſhall find meer. Stat. XIII. Car. 2. Art. 29.

Consider this all ye that love and obey God's Laws, your *Queen's*, and your Country's ; And endeavour to reclaim your ungodly Companions by seasonable Reproofs, as well as shining Examples : Vice we are all sensible is but too rampant in many of our Ships at this Day, as well thro the Numbers, as the Power of those who countenance it. But be not dismayed, My *Bretbren*, Bear up with the wonted Bravery of the *English Spirit* on the Seas, which is not often discouraged with an overmatch, and the Day is Yours : For in this Case, The Battle is not Yours, but God's.

Nor can ye doubt of all suitable Encouragement under such gallant Resolutions, when She who under God is the Sovereign of our Seas, has espoused the Cause of Religion and Vertue, against all manner of Immorality and Profaneness that can possibly be acted Here ;

And to the intent,
That all

Vice and Debauchery may be prevented, and Religion and Vertue practised by all *Officers, Mariners*, and others who are employed in our Service by Sea, we do hereby strictly Charge and Command all our *Commanders* and *Officers* whatsoever, That they do take care to avoid all Prophaneness, Debauchery, and other Immoralities, and that by their own Good and Vertuous Lives and Conversations, they do set good Examples to all such as are under their Care and Authority, and likewise take care of, and inspect the Behaviour of all such as are under them, and to punish all those who shall be guilty of *Excessive Drinking, Blasphemy, Prophane Swearing and Cursing, Lewdness, Prophanation of the Lord's Day*, or other *Dissolute, Immoral, or Disorderly Practises*, as they will be answerable for the ill Consequences of their neglect herein. A Proclamation for the Encouragement of Piety and Vertue, and for the preventing and punishing of Vice, Immorality, and Prophaneness ; Given at White-hall 1^o *Annae Reginae*.

And

And is accordingly taking such Measures for the Reformation of our Sea Forces, That She may in Her Days have the Honour and Satisfaction of beholding the Royal Navy of England in this Sense too the best Fleet in the World.

See a Warrant given to the Chaplain-General. — We do authorize

and empower you from time to time, to enquire into the Lives and Behaviours of the Chaplains of the Fleet, and where you shall find any of them *mis-behave* themselves contrary to the Duty of their Places and Characters, or that you find they are *discouraged* or *hindered* in the due Execution of their Duties by any of their *Superior Officers*, you are to *inform* the Admiral or Commander in Chief of the said Fleet, &c. That the Persons so offending may be punished in such manner as shall be thought fit. — And you are also to be very diligent and careful in the execution of the Trust hereby reposed in you.

When this great design of our Prince shall be thus happily effected by the united Authorities and Examples of Chaplains and Commanders, who are strictly obliged to promote Religion, and suppress Vice and Profaneness.

See the Commission Officers General Instructions. —

In the first place you are to take care, That Almighty God be duly served on Board your Ship twice every day, by the whole Ship's Company, according to the Liturgy of the Church of England; and that Blasphemy, Drunkenness, Swearing, and Profaneness be discountenanced, restrained, and punished. And the Stat. XIII. Car. 2. Art. 1. viz. That all Commanders, Captains, and other Officers at Sea, shall cause the Publick Worship of Almighty God, according to the Liturgy of the Church of England establish'd by Law, to be solemnly, orderly, and reverently perform'd in their respective Ships: And that Prayers and Preaching by the respective Chaplains in Holy Orders, of their respective Ships, be performed diligently: And that the Lord's Day be observed according to Law.

When

And

When we shall by these means arrive to so happy a Constitution on Board, as, To hear those Tongues using themselves to a reverent Mention of God's Name, and all things Sacred, which have been hellishly abused to the Devil's Language; To see those Bodies consecrated to Sobriety and Chastity, which (to the no small Scandal of the Protestant Profession) have been foully defecrated abroad to *Luxury* only and *Intemperance*; To find those Souls and Bodies blest d, which had been *confounded*, and *rotted*, and *damm'd* long since, had the Patient and Long-suffering God been no more merciful to some desperate Wretches amongst you, than ye have been to your selves in your wicked Imprecations. Then, and not till then, may we hope for success in a good Cause under a Great General in our Engagements with *Idolatrous* and *Faithless* Enemies.

And then at last also, When the *Grand Tribunal* shall be erected; When *the Sea must give up*
 Re. 20. 13. *her Dead*, and the *ungodly Captains*, and *Rulers*,
 6. 15. *and mighty Men shall flee to the Rocks to hide them*
 Hab. 1. 13. *from the face of Him who is of purer Eyes than*
to behold their Iniquities, Then those good Men amongst you who have *finish'd their Course* in Righteousness, and all their Lives long, depended upon God the *Anchor* of their Salvation, shall be
 able

able to stand in that Day, And in the Sight of those Angels, Men and Devils (which others have vainly put their trust in) They shall receive a glorious Wreath of Immortality, the reward of their Services, at the Hands of their Good and Great Sovereign, who doth *whatsoever He pleases* as well in Heaven, as on Earth, upon the Sea, and in all deep places.

To whom with Thee, O Blessed *Jesu*, and the Divine Spirit, three Persons, but one Eternal, Invisible, Immortal LORD GOD, Be ascribed and given, as is most due, by every Creature in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, Blessing, and Honour, and Glory and Power, for ever, Amen.

F I N I S.



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